

**Blickling Homily 8** (*HomU* 19).

*MSS* Princeton, University Library, Scheide Library 71: HG 905; NRK 382.8.

*Lists—A-S Vers* none.

*Quots/Cits HomS* 6 (B3.2.6): see below.

*Refs* none.

Blickling 8 is a powerful eschatological homily which, in a reduced version, forms the longest section of the composite *HomS* 6 (edited as number 14 in GR 6215; see VERCELLI HOMILY 15).

**Blickling Homily 10** (*HomU* 20).

*MSS* Princeton, University Library, Scheide Library 71: HG 905; NRK 382.10.

*Lists—A-S Vers* none.

*Quots/Cits* Cambridge, Corpus Christi College 198, item 62 (listed in AC under B3.4.20): see below.

*Refs* none.

The second half of another Blickling eschatological homily has been added to an ÆLFRIC piece, *ÆAdmon* 3 (B1.9.6), to create a new item.

**Junius 86, Item 2** (*HomM* 14).

*MSS* Oxford, Bodleian Library Junius 86: HG 642; NRK 336.2.

*Lists—A-S Vers* none.

*Quots/Cits HomS* 6 (B3.2.6): see below.

*Refs* none.

The second item in Junius 86 is a late copy of the third of three early pieces used to create the composite *HomS* 6 (see VERCELLI HOMILY 15, and BLICKLING HOMILY 8).

D. G. Scragg

**HRABANUS MAURUS:** *DS* 13.1–10; Manitius (1911–31) vol 1 pp 288–302.

Hrabanus Maurus (also Rabanus) spent his early years at the monasteries of Fulda and Tours, where he became one of ALCUIN's favorite students.

He was elected abbot of Tours in 822, but about twenty years later he was forced to retire to Petersberg, near Fulda. In 847 he was appointed archbishop of Mainz, where he died in 856. Hrabanus' many writings attempt to help his fellow monks and priests in their normal roles as teachers and preachers. He held the great patristic writers—AUGUSTINE, GREGORY, JEROME, ISIDORE, and BEDE—in high esteem and preferred to extract long passages from their writings to using his own words. His methodology has sometimes caused modern readers to dismiss him as a plagiarizer, with scant consideration of the originality he showed in adapting and arranging his material. More than a thousand MSS survive of his writings, dating from the ninth to the sixteenth century, clearly attesting to his popularity during the Middle Ages. An English summary of his life and career by McCulloh appears in *CCCM* 44; see also Kottje and Zimmermann (1982), and Böhne (1980).

Hrabanus' writings were never as popular in Anglo-Saxon England as they were during the later English Middle Ages. Those works that did become known were introduced during the Benedictine reforms of the tenth century. Generally speaking, it is only the earlier works, themselves the most popular of his writings during the late ninth and tenth centuries, that are attested in England in one form or another, and evidence for knowledge of the later works before the twelfth century is generally slight and circumstantial. One booklist, Ælfwold (ML 5.1), includes a reference to Hrabanus, but does not specify a work. None of his works were ever translated in their entirety (though sections of some were). Gneuss (1978) notes that Dunstan must have been an attentive reader and user of *DE LAUDE S. CRUCIS*. Bethurum (GR, 6501, p 131) remarks that Wulfstan was "widely read in ninth-century literature, and borrowed . . . from Rabanus (among others)," and recent scholarship has tended to support this view. On the other hand, Hermann's (1972 p 3) contention, that Hrabanus' writings "deeply influenced the Anglo-Saxons," while an attractive one, is difficult to substantiate, if only because Hrabanus himself borrowed so much from his predecessors. One of the chief obstacles to a proper search for Hrabanus' influence is the almost total absence of critical editions.

[For this *Trial Version*, only Hrabanus' didactic works will be discussed.]

**De computo** [HRAB.MAVR.Comp.].

*MSS* 1. Exeter, Cathedral Library 3507: HG 258.

2. London, BL Cotton Vitellius A.xii: HG 398.

3. Oxford, St John's College 17: HG 683.

*Lists* see headnote.

*A-S Vers* none.

*Quots/Cits* *ByrM* (B20.20.1): see below.

*Refs* none.

According to the dedication, Hrabanus wrote this work in response to questions from a monk named Marcharius; it discusses the divisions of time, and explains how to determine the date of Easter. The Vitellius copy is from Salisbury; it also contains a calendar with some clear Continental associations; see Ker (1976 p 39). According to Ker, the text of *De computo* is derived from the Exeter copy, though not directly. The copy in the St John's MS is actually a summary of part of the work, perhaps by Byrhtferth himself; see Baker (1982 p 126 note 19). Hart (GR 5972 and 6116) has suggested that the MS was copied at Ramsey, and was later sent to Thorney.

Crawford (GR 5959) notes that most of the material in Byrhtferth's *Manual* concerning the division of time (112.6-120.7) is drawn ultimately from Hrabanus' work. Baker (1982 pp 136-37) has shown that the long gloss in the Oxford MS is the immediate source for much of the section.

#### **De disciplina ecclesiastica** [HRAB.MAVR.Discip.eccl.].

*MSS*—*A-S Vers* none.

*Quots/Cits* ? *WHom* 7 (B2.2.2) 93-95: see below.

*Refs* none.

Written for missionary activity, the *De disciplina* treats in simple terms basic tenets of the faith. Bethurum (GR 6503) thinks Wulfstan may echo this work (112.1226.41-43) in his homily on the Creed. The sentence following the one she cites in her note (p 308) may, she thinks, furnish another of Wulfstan's ideas.

#### **De institutione clericorum** [HRAB.MAVR.Instit.cler.].

*MSS* 1. Cambridge, Corpus Christi College 190: HG 59; see below.

2. Cambridge, Corpus Christi College 265: HG 73; see below.

3. Cambridge, Pembroke College 25: HG 131; see below.

*Lists* Peterborough: ML 13.63.

*A-S Vers* *LitBen* 7 (B12.7): see below.

*Quots/Cits* *WHom* 8c (B2.2.5) 59-62: see below.

*Refs* none.

This work, intended as an elementary guide to the duties of priests, probably became known in England during the Benedictine reforms of the tenth century. The Corpus MSS 190 and 265 contain extracts from the second

book of the *De institutione clericorum*: Fehr (GR 6255, p 338) argues that the extracts were made by ÆLFRIC and sent to WULFSTAN; Bethurum (GR 6522), however, connects MS 190 with Wulfstan; see also Clemoes (GR 6256). Ure (GR 6258) has shown that MS 190 is the source for the prose parts of the Old English *Benedictine Office* (*LitBen* 7, B12.7) ascribed to Wulfstan. A number of passages from *De institutione* were probably known earlier in Anglo-Saxon England through their inclusion in the HOMILIARY OF ST PÈRE DE CHARTRES (see HOMILIARIES), represented by Pembroke 25; Cross (1987a) lists passages drawn from books 2 and 3 in his items 22, 31, 32, 43, 48, and 78-88.

In her note on lines 59-63 of Wulfstan's Homily VIIIc, Bethurum (GR 5503, p 316) notes that Hrabanus' *De institutione* (312.15-26) may underlie the passage. She also suggests that Wulfstan may have known AUGUSTINE'S DE DOCTRINA through Hrabanus' resume in book 3 of *De institutione* (GR 6503, p 87 note 2), and she cites this work elsewhere in her edition (see index).

William Schipper

### **LAURENCE OF NOVARA**

**Homilia de eleemosyna** [LAUR.NOV.Hom.eleem.]: *CPL* 645; *DS* 9.402-04.

*MSS* Dublin, Trinity College 174 (B.4.3): HG215.

*Lists*—*Refs* none.

Laurence, a fifth-century bishop of Novara, wrote two homilies or treatises (*CPL*, 644, 645) on penitence and on alms. His work on alms, printed *PL* 66.105-16, appears on fols 99-103v in a MS otherwise containing *passiones*, and sermons on saints; see M. Colker's forthcoming catalog of MSS of Trinity College, Dublin.

J.E. Cross